

H. James I., King of S. B. & I.

THE
FATHERS
BLESSING:
OR,
COVNSELL
TO HIS SONNE.

Appropriated to the generall, from
that particular Example of Lear-
ning and Pietie, his Maestie com-
posed for the PRINCE
his Sonne.

Seconded with many excellent Obser-
uations, sentences and precepts, directing all
men to a vertuous and honest life.

Also, PRAYERS and MEDITATIONS.

ECCLIES. 12. 1.

*Remember thy Creator in the dayes of
thy Tomb.*

The first Edition

LONDON.

Printed by B. A. and T. F. for T. James,
and are to be sold at his shop in S. Dunstons
Churchyard, 1630.

THE
FATHERS

OF
CONVICTS

To His Son

Appointed to the General, from
the particular Example of the

King and Queen in the



Recorded with the General Order
of the Board of Directors of the
British Museum

Also, by the Board of Directors

Printed by

Remember the Creator in the Year of

1817

The first Edition

LONDON

Printed by J. and T. P. for T. P.

and are to be sold at his shop in St. Paul's Church-yard.

1817

THE
INDUCTION,
or PREFACE, in
which is contained

*The Fathers
Blessing.*

It is much better not
to bee borne, then
not to bee instructed
in Wisdome and know-
ledge: and therefore
saith Salomon (which I
imply vnto thee:) *My
Sonne, hearken vnto wis-
A 3 dome,*

The Induction.

dome, and incline thine
care vnto my knowledge:
for a wise sonne maketh
a glad Father; but a foolish
Sonne is a heauinesse vnto
his Mother. A wise Sonne
buildeth the house vpon
high, but a foolish Sonne
pulseth it downe to the
bottome. Therefore the
Naturall Childe of a
mans owne loynes and
generation, the instru-
mentall cause of his
birth and being, is not
indeed so deeply in-
deared vnto him for
this his life and being,
his food and rayment,
as for his zealous care
of

The Foundation

of his education in *Pietie*
and *godlinesse*. Therefore let him that would
haue this *Wise sonne*,
not be a foolish Father:
he that would not haue
his house pulled downe,
let him instruct his
Sonne how to build
it vp. Let him that
would not haue him to
be a heauinesse vnto his
mother, vnacquaint him
with the lightnesse of
vanitie and folly. *Pa-*
tri, Children (saith a
reuerend man) are *Do-*
na Dei. The gifts of
God; *Signora amoris*,
The pledges of loue.

The Induction.

and for their further excellencie ; No Generation, Regeneration, no Sons of the earth, no Sainis of Heaven ; and as (saith Salomon ;) The Feare of the Lord is the beginning of wisdom : So is it the beginning of the blessednesse of a mans selfe, his wife, his offspring, as it is in the Psal. 128 : Thy wife shall bee as the fruitfull Vine on the walls of thy house, thy children like the Oliue branches round about thy Table, or as a Garland of Saints about the Throne of God : Loe thus shall

The Induction.

shall the man bee blessed
that feareth the Lord. And
for their further com-
forts that haue them,
saith another: They are
as so many swords drawne
in thy defence, so many
arrowes in thy quiver;
Arrowes, saith a learned
man, because by educati-
on they may bee so fit-
ted to shoote against thine
enemies, as otherwise a-
gainst thy owne breast.
And I haue read to shew
the danger of loose li-
berty, and ill educati-
on of Children, of a Fa-
ther, whose Son through
the folly of his owne,

The Induction.

for the procurement of
others had offended the
Law, and was to vn-
dergoe the iudgement
therof, which was death;
at the place of execu-
tion: espying his Fa-
ther desired to salute
him before his death,
in which action, most
unnaturally hee bit off
his nose, for that hee
had not (as hee sayd)
instructed him better in
his youth. Here there-
fore in this place I will
assume the person of a
grave and leaured Gen-
tleman, from whose
mouth vpon his Death-
bed,

The Induction

bed, his children kneeling before him, his Wife and friends heavy Spectators about him, hee thus opened his mouth vnto them: The person of whom eue-ry Father may assume in his owne particular Family and charge, being no better President that I finde or know to bee produced, as grounded from the originall of all knowledge and truth, the Scriptures as the Well-head, and from the sentences of graue and learned men, as freathes and

The Induction.

Channels issuing from
that Fountaine, and con-
firmed by his owne ex-
perience; so weightie, as
able to ballance the vn-
steddy vessels of youth
with firmenesse and vn-
derstanding: and thus
they follow, *My Sonnes,*

*Psal. 128: Thy wife shall
bee as the fruitfull Vine
on the walls of thy house,
thy children like the O-
live branches round about
thy Table, or as a Gar-
land of Saines about the
Throne of God: Loe thus
shall*

The Induction.

now, and descend to this
Bed of darkenesse, for it
is appointed all men
must dye; and any time
is approached, being but
a spanne long. Serue
him, walke before him
in singlenesse & vpright-
ness: of heart, and he will

not shoot against thine
enemies, as otherwise a-
gainst thy owne breast.
And I haue read to shew
the danger of loose li-
berty, and ill educati-
on of Children, of a Fa-
ther, whose Son through
the folly of his owne,

The Inauktion.

or the procurement of
others had offended the
Law, and was to vn-
dergoe the iudgement
therof, which was death;
at the place of execu-
tion espying his Fa-
ther desired to salute
him before his death,
in which action, most
vnnaturally hee bit off
his nose, for that hee
had not (as hee sayd)
instructed him better in
his youth. Here there-
fore in this place I will
assume the person of a
graue and learned Gen-
tleman, from whose
mouth vpon his Death-
bed,

The Induction.

bed, his children kneeling before him, his Wife and friends heavy Spectators about him, hee thus opened his mouth vnto them: The person of whom eue-ry Father may assume in his owne particular Family and charge, being no better President that I finde or know to bee produced, as grounded from the originall of all knowledge and truth, the Scriptures as the Well-head, and from the sentences of graue and learned men, as streames and
Chan

The Induction.

Channels issuing from
that Fountaine, and con-
firmed by his owne ex-
perience; so weightie, as
able to ballance the vn-
steddy vessels of youth
with firmenesse and vn-
derstanding: and thus
they follow, *My Sonnes,*
the God of Heauen and
Earth bee your portion,
and then in him you shall
want no manner of thing
that is good.

I was your naturall Fa-
ther to this time, to pro-
tect you, gouerne you,
and provide for you:
but I must leaue you
now,

The Induction.

now, and descend to this
Bed of darkenesse, for it
is appointed all men
must dye; and my time
is approached, being but
a spanne long. Serue
him, walke before him
in singlenesse & vpright-
ness: of heart, and he will
bee your Father in my
stead, to accomplish that
for you that was neuer
in my power. Keepe a
good Conscience all the
dayes of your liues; and
by that, mete out to ene-
rie one the measure you
would receiue from
their hands: and then
when the time shall
come,

The Induction.

come, which though
you be young, you know
not how far off it lodge
this present; for many a
one laughs this instant,
that must die to morrow,
that would weepe if hee
knew he had but a month
to liue: as the learned Sir
Thomas Moore, thus fur-
ther exprest it:

*Flores si scires unum tua
tempora mensem.*

*Rides quum non sit forsitan
vno dyes.*

English.

*Knowest thou a moneth
should end thy dayes,*

It

The Induction.

It would giue cause of sorrow,

*And yet (perhaps) thou
laughes to day,*

*When thou must dye to
morrow.*

That when you shall
lye vpon your Bed of
Death, Death shall not
appeare vnto you in his
vglyest shape, for his
sting shall bee taken out,
and his deformity done
away: you shall haue
comforts within you,
when all outward helpes
and comforts fayle
you: Then you, happie
through troubles, shall
see

The Induction.

lee your happinesse :
Then euery paine you shall
feele, shall be but as a plea-
sure vnto you, because it
shall be as a preuention of
the paines of Hell; and eue-
rie ease in paine, as a fore-
taste of the ease, and peace,
and ioyes in Heauen. Then
the Graue shall not seeme
griuous vnto you, because
it was the Lords Bed, and
therefore sweetned vnto
you. The Iudge shall not
astonish you, because the
Iudges Sonne is your Ad-
uocate. O that Christs
mercie to mee, might
moue you and all others
to loue him; for the lesse

The Induction.

I can expresse it, the more it is. You shall heere receiue from my hands, and his blessings vpon my endeuours, the portion of a large allowance, which hee hath abundantly left mee. Goe not with them in the steps of the prodigal, to a farre Countrey, amongst a riotous and dissolute companie, to dispend and lauish them vpon the follies of youth, and the snares of vanitie, and the times; so long, vntil with him you shall bee brought to the huskes of his miserie.

When

• The Inunction.

When I am dead, be-
queath my body with all
decent ceremonie to the
Graue: and as you shall
follow it, thinke that ere
long shall others follow
you. That last obsequie
being done, and that gi-
uen to the Worms, that
gaue you life; yeeld all
respect and dutie to your
suruiuing Mother; be so
farre from offending her,
that you strue in all rea-
sonable things to giue
her content and liking;
remembering her care,
travaille, and the dangers
shee hath sustained for
you; and forget not her,
who

The Induction.

who as the Poet could
say, *Quæ detem longæ tu-*
lerit fastidia menses and
though for no other de-
sert, or regard yet for
the prolonging of your
dayes vpon Earth. O,
bee not of their minds,
that say, They care not
for their Parents of-
fence, so they deserue it
not: Yet inuert not the
course of Nature, by
iudging your Superi-
ors: for it is obseruable
(as his Maiestie well no-
ted) (*That the Parents*
Blessing or Curse, hath
almost euer a Propheticke
power ioyned with it.
And

The Induction.

And when she dyeth (as
said *Tobie* to his Sonne)
burie her by mee, in the
Grave of your Fathers :
that as wee were conioy-
ned in Life, so wee may
not be senered in Death.
At which period, at that
time, through weake-
nesse, hee broke off: and
after, vpon some little
recouerie, hee thus fur-
ther continued it in wri-
ting, and after decea-
sed.

THE

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THE
FATHERS
BLESSING;
OR,
Counsell to his
SONNE.

GOD, *The Foundation*
of every good Action.

FIRST, and above
all things, shew
thy selfe Reli-
gious towards
GOD, not onely by thy
Oblations and Sacrifices;
B but

but also in keeping the
vowes and promises which
thou swarest unto him:
the one will bee an argu-
ment of thy wealth & abi-
lity: by the other, is known
thy faith and honesty.

2. Honour God daily:
but principally, after the
manner and fashion insti-
tuted and ordained by thy
Country wherein thou li-
uest; to the intent thou
mayest bee esteemed both
devout in thy religion, and
obedient also to the lawes;
both together, and at one
instant.

3. Set God alwaies be-
fore your eyes, that he may
bee as a Lanthorne to your
feet, and a guide unto your
pathes; and strive to de-
light

The Fathers Blessing.

light in that against the nature of all pleasures; which though it tast as wormwood in the mouth, may afterwards bee as honey in the stomach: It is the folly of the world that tramples goodnesse vnder foot as the grasse of the field, but keepeth vp vice, as the flowers of the season; when the one we know doth keepe fresh and flourish, where the other doth suddenly decay & wither according as one thus wittrily writeth to that purpose

*We trample grasse, & praise
the flower of May,
Yet grasse is greene, when
flower does decay.*

B 2 Mor.

*Morning Considerations,
how to order your selfe
and your affaires.*

1. **I**N the Morning, when
you first awake, blesse
God; gine him thanks
for his carefull protection,
and watching ouer you;
for the quiet rest & sleepe
hee hath bestowed vpon
you to the refreshing of
your bodies, and renewing
of your mindes; but bee
sure he haue the first place
in thy heart.

2 Call to minde all thy
businesses for the day fol-
lowing, and to thy selfe
propose a good order and
method, to the effecting
thereof; euer thinking of
the

The Fathers Blessing.

5

the end before thou vnder-
dertake any thing : which
being so done, then to all
thy honest intents and in-
denours craue the blessing
and furtherance of God, or
else thou toylest in vaine, and
thy labours will not prosper.

2 As for the successe and
effecting of thy businesse;
so before thou settest thy
foote out of doores, put
God againe in mind of thy
person, implore his assi-
stance and protection o-
uer thee; knowing, that
many a one hath gone out
of his house lively, and wel
in the Morning, that hath
beene seene dead before
night, as for ought thou
knowest, may befall thee.

A restraint against sinne,
drawne from the vbi-
quitye of God in beholding

That which for either
shame or sinne thou
wouldest forbear to com-
mit, if thou didst thinke
that the reasonable eye of
the meanest creature in the
World beheld thee, let that
sequestred and supposed
princie, neuer giue thee
occasion vnto, for in so
doing what is it but to de-
ny his omnipotencie and
vbiquty from which there
is no place so retired, that
that piercing eye of his doth
not looke into, that is more
witness in it selfe, and
power.

powerfull to reuenge then
all the world besides, and
more to bee feared; and
therefore since there is no-
thing done in private that
shall not be calked of in pub-
like, nor committed in the
greatest seecrecie that shal not
bee preached on the tops of
houses; be afraid to thinke,
at least to doe that in dark-
nesse, that shal shame to ap-
proach the light: and this
shall bee a barre to keepe
thee from many enormi-
ous crimes.

When Sinne allures
thee, thinke that thou seest
Christ comming towards
thee, in that wan and wo-
full habite, as he lay in the
armes of Ioseph of Arima-
thia, taken downe from the

The Fathers Blessing.

Crosse, all clouded and sul-
lyed with blond, and death
speaking thus or the like
vnto thee : O forbear, e
thou wretched Man, to
commit that sinne ; for it
fetcht mee from the armes
of my Father, from my
royaltie and glorie in hea-
uen, whole and vntoucht,
to the armes of this mor-
tall man, all wounded,
torne, and pierced from
head to foot, as thou seest ;
which wounds and lashes
beeing now heald vp,
which were bored and af-
flicted for thy sake, and I
ascended to the right hand
of my Fathers glorie a-
gaine ; againe pull me not
downe, by thy finnes, to
my Crosse, to crucifie me :
and

and with this contemplation forbears to commit them.

How to affect Vertue.

STriue to bee in loue with Vertue, out of the inclination of thine owne Vertue; for that is but a slavish and vnthankesfull good, which Lawes and extremities doe keep from the commitment of euill.

Of Deliberation, and fore-sight.

IT is the part of Wisdom, to propound wise ends of discretion, to manage them thereto: therefore, if thou wilt not bee

within the predicament of
folly, vndertake nothing
rashly, which thou hast not
first suruayed to the issue
and euent of a good pro-
portion. In so doing, thou
shalt seldome commit that
before, to repent thee of
afterwards: according to
the olde saying which so
imports,

*Quicquid agas, prudenter
agas & Respice finem.*

What worke or businesse
euer thou intend,
Before thou vndertake it,
cast the end.

How

*How to remit iniuries, and
pacify thy anger.*

LEt not the Sunne goe
down vpon thy wrath,
nor close vp malice with
thine eyes; for otherwaies,
how canst thou require
mercy at the hands of God
when thou thy selfe wilt
deny it to thy brother, and
not bee equiualent in fol-
ly with him that breakes
downe the bridge ouer
which hee himselfe is to
passe?

2 If thy Brother, and
thou fall at variance, al-
though through his occa-
sion, yet goe thou first, and
offer reconciliation, vnto
him; For blessed are the
Peace.

The Fathers Blessing.

Peace-makers : if he come first to thee, hee getteth, and then loofest that blessing.

3. Let not thine anger remaine, when thou seest the cause remoued; and euer learne to distinguish betwixt him that offends of infirmitie, or hee that doth it maliciously : of which, let the one haue pittie, the other justice.

How to chuse and use thy friends.

1. **T**Hough thou haue many acquaintanee haue but few familiars, and let them bee such as feare **G O D**; and so they cannot wrong thee vnjustly,

justly, but they shall offend
G O D; which they will
feare to doe.

2. Rather perswade thy
selfe, then thy friend, to
keepe thine owne coun-
saile: for how wouldest
thou haue another to
keepe that secret which
concernes him not, when
thou thy selfe canst not,
whom it conernes? *Yet a
secret (saith the Riddle) is
too hard for one to keepe, e-
nough for two, and too much
for three.*

3. Whatsoeuer discord
shall arise betwixt thee
and thy Friend, as thou
tenderest the reputation
of an honest heart, neuer
let malice in hatred make
thee to reueale that, which
loue

love and friendship before bound thee to conceale,

4 Ever thinke him a true friend, who tels thee plainly, but secretly of thy fault; for reprehension iust or vniust, from friend or foe, neuer doth a Wise man harm: for if it be true, hee hath a warning to amend; if it be false, he hath a Cause to auoid: *And if he cannot indure to be re- proved, let him doe nothing worthy reprehension.*

5 Neuer make choyce of any man for thy friend, of whom thou hast not first gotten some information, how he hath used his friends before times; and be thou very well assured, that

that hee will procure such
towards thee, as hee hath
beene before towards o-
thers.

6 Enter not suddenly,
or too hastily into amitie
with any man, and yet
after thou hast once profes-
sed thy selfe to be a friend,
perseuer in his friendship
(if it bee possible) vnto
the end. For as little ho-
nesty it is vnto any man
to bee without friends,
as to change them, and
to make choyce of new
often.

7 Make not tryall of
thy friends with losse:
and yet trie them some-
times: the which thou
mayest doe, if not having
need of them, and before
time

time of necessitie, thou doe
faine and make shew as
though thou hadst need of
them.

8. Communicate thy af-
fares, which thou wouldst
haue knowne, as if thou
hadst a pretence and pur-
pose to keepe them secret :
for if they (to whom thou
shalt impart them) do con-
ceale them, thou canst not
receiue any dammage by
their secrecie : but if they
do reueale them, then hast
thou good prooffe and try-
all of their manners and
conditions, and thou may-
est afterwards take heed
of them.

9. There is no meane so
readie for a man to know
his friends, as in the midst
of

of the misfortunes of this mortall life, and by the helpe and succoure which they affoord a man in his affaires. The former maketh a tryall of them, as gold is tryed by the fire: and by the later, a man shall know how to trust his friends in time of need.

10. Hee that preuenteth the request and intreatie of a friend, and succoureth him in time, before hee be required, performeth the true dutie and deuoir of perfect amitie.

11. Perswade thy selfe, that it is no lesse indignitie to bee surmounted in benefites by thy friend, then it is to suffer them to bee over-borne with the

the iniuries of their enemies.

12 Receiue into thy amity not onely those which haue compassion of thy aduersities, but them also which are not enuious of thy prosperity. For there are many who will condole the misfortunes of their friends, and yet afterwards when they see them in prosperity, will envie their good fortune.

13 Use to talke often of thy friends which are absent, before them that are present, to the intent they may perceiue, and be perswaded, that thou wilt not bee forgetfull of them likewise, when they shall be

be absent, and farre away
from thee.

14 So loue with wise-
dome thy friend, as if thou
shouldest one day hate, yet
so hate not as if thou shoul-
dest neuer loue againe, nor
impart thy selfe in greatest
trust and familiarity ynto
him, so farre that thou lye
open to his merrie, being
thine enemye, howsoeuer
if vnkindnesse, or a separa-
tion happen, what hath
past in the way of friend-
ship betwene thee and
him, giue it an understan-
ding to thy selfe, but no
tongue to his undamage-
ment; knowing it was not
lent thee to that purpose,
and it may bee a time may
come, that this vertue of
thy

thy impassionate conceale-
ment, may conioyne you
both friends againe, in a
more inseperable amitie
then erst before.

15. There are some that
may professe themselves
to bee friends vnto the,
which in the tryall will
peraduenture appeare but
enemyes: for as the Poet
could say;

*Trita frequensq; via est per
amici fallere nomen*

*Trita frequensq; licet sit via
crimen habet.*

By shew of friendship to
deceiue and kill,
Is an old way, but not so
old as ill.

So,

The Fathers Blessing.

So, on the other side,
there are other, that thy
folly may take to bee ene-
mies; which afterwards
may proue friends: and
such may be those that wil
reproue thee iustly for thy
faults, and not flatter thee
in thy follies, and by them
shall a man most benefite
by: for no man was euer
bettered, but first by the
good motions preacht vn-
to him of their owne ac-
cord; or Experience, the
Schoolmaster of Fools;
or good Counsailes, the
advisement of Friends;
and by all these, may a
wise-man bee bettered:
and therefore let it bee thy
wisdom and care to di-
stinguish betweene a fil-
ken

ken show and a solide substance, betwixt a true and an hypocritical friend, that sayes in his heart, but in words.

How to behave thy selfe in thy speech.

Let thy words be few, but advised; fore think whether that which thou art to speake, be fit to be spoke; affirme no more then thou knowest to be true. And be rather silent, then speake to noill or no purpose.

Speake the truth at all times, but then especially being called before a Magistrate, for in such a case to lye, thou pullest a foure-fold

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22

fold danger on thy head;
first, sinnest against God
in a high degree, when in
a publike testimonie thou
callest the testimony of
truth; nay, truly it is to
testifie a falsehood. Se-
condly, against thine
owne soule. Thirdly, a-
gainst the Iudge; and
fourthly, against the par-
ty Innocent. And there-
fore accustome thy selfe in
thy ordinary communica-
tion to speake the truth; so
shall thy word out-weigh
another's oath; make con-
science not to affirme rash-
ly, and thou shalt seldome
swear falsely.

When
thou shalt be sworn
to do a thing, which
is contrary to the
law of God, or
the conscience of
man, thou shalt
not be bound to
do it.

When most especially to
 speake the truth.

When the glory
 of God, or the
 good of thy neighbor doth
 require it, though at all
 times speake the truth, yet
 then especially: and feare
 not the face of any man,
 before whom thou spea-
 kest; for the frowne of a
 Peince may sometimes bee
 the fauour of God. Nei-
 ther shall flatterie fill hold
 in credence, nor truth alway
 continue in disgrace.

2. Remember, that thou
 must answer for euerie
 idle word, that in multilo-
 quie the wisest man shall
 ore-shut himselfe: and oide
 there.

therefore all dilatorie and idle talke: for those that are too much addicted thereto you shall obserue commonly, *In a flood of words, scarcely to yield a drop of reason.*

How to beleeue.

1. **B**eleeue not all that is told, nor tell not all that thou hearest: for if thou doe, thou shalt not long bee without trouble, but shortly without friends.

2. Bee not ouer credulous to beleeue; for as it is an error in judgement, so it is many times accompanied with an ouer-rashnesse to censure, or report;
C and

and therefore, though the
care receive the sound, let
thy heart suspend thy cen-
sure.

Of feasts.

MAke not a iest of an-
other mans infirmi-
tie, but remember thine
owne: and if thou bee dis-
posed to bee merry, haue
speciall care to these three
things.

1. That thy wirth bee
not against Religion, allead-
ging or prophaning the
scriptures to drinking pur-
poses, as ouer many doe.

2. Against *Charitie*.

3. Against *Chastitie*:
and then bee as merry, as
thou canst, without offence.

Against

Against Ennie.

1. **R** Eioyce not at the fall of thine enemies, for thou knowest not what shall bee thine owne end.

2. Bee more glad to see any mans amendment then his punishment.

3. Hate no man, for feare Christ loue him, who will not take it well that thou shouldest hate him whom he loueth.

4. And if thou thinke him not worthy to bee beloved, yet thinke Christ to be obeyed.

5. In practising be discrete without enuie, in saluting courteous, in

C 2 admo-

admonishing friendly, in
forgiving mercifull, in pro-
mising faithfull, in recom-
pencing bountifull, and
make not the reward of
Vertue the gift of fauour.

6. The enuious man of
all other, is accounted most
miserable: for the pros-
peritie of others, for the
most part, is his torment;
and as his life is wicked,
so his death is miserable.
Therefore if thou wilt not
sinne against thine owne
Soule, pray for thy very
enemies, and wish the
prosperitie of all men; that
it may bee well with thee:
being ever more ioyfull of
any mans recouerie, then
his fall.

Condemne no man, least
Christ

Christ acquire him; nor hate no man: though thou hate his sinne, yet loue his person, because it is the Image of God; least in the one thou siane, as vsurping Christs authority, which is to iudge; in the other against thine owne Soule; which is, not to hate thy brother, which for ought thou knowest, may bee deare in Gods account.

How to keepe a good Conscience in all thy doings.

NEver thinke to thrive by those meanes that God hath accursed; for that is a miserable gaine, that is purchased with the losse of

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thy Soule ; Let all thy actions therefore proceed from a good conscience.

For as one thus truly writeth, that many with their wofull experience haue approued,

*Looke to your selues what
Conscience you haue ;
For Conscience shall damne,
and Conscience shall saue.*

And as another to that purpose hath annexed,

*To rise by others fall, I deeme
a loosing gaine,
All States with others ruines
builde,
To ruine runne againe.*

And take heed what soe-
uer

uer thou doest, that it arise from a good Conscience

For though a man iudge of the heart, by the outward actions, God iudgeth of the outward actions by the heart.

2. As the Sunne and the Raine make no distinction of persons, either good or cull, but to all alike communicate their properties: Euen so doth God the Creator suffer his temporall blessings to fall vpon the wicked as vpon the godly, if not in the greater abundance vpon the wicked then the godly: but here is the difference, that the will atchiened blessings of the godly, as riches

and the like, are to the one permanent, to them and their succeeding generations prosperous, and blessings: whereas those of the wicked, vnconscionably achieved, and vncharitably held, waste away like Ice against the heate of the Sunne; and neuer, as the Proverbe is, reach to the hands of the third heyre, as saith the Psalmist: *I saw the wicked flourish like a greene Bay-tree; and loe, I looked againe, and his Seat was no where to bee found.* And therefore in all thy actions keepe an vnraised conscience, for that is the friend, that when thou shalt bee sent to appeare before that eternall Iudge, when

when no other Friend can
doe the like ; for thy Wife
or other friends will bring
thee to the Grave, thy
goods will lend thee a
sheet : This then will
bring thee to the Tribunall
Seat, and answer vpon that
fearefull account, before
that vncorrupted Iudge,
vpon that matter of all im-
portune thy euerlasting
weale or woe.

*How to respect every man
in his place.*

Give every man the
honour due to his
place ; but euer, more for
his goodnesse, then for his
greatnesse,

C 5 *Against*

Against pride.

Be not proud for any external worldly goods, nor for any internal spiritual gifts: for as they came lately by Gods favour; so by their abuse and his displeasure, they take vnto them the wings of a Swallow, and swittly flye away: and their period prooves them vanitie, as other things in that nature: according to the Poet.

*Si tibi pulchra domus, si
splendida mensa quid inde
Si tibi sponsa decens si sit ge-
nerosa quid inde,
Annos si regnes felice, per
mille quid inde*

Tam

*Tam cito praeferunt vani-
tas ut nihil inde.*

Hadst thou the gifts of bo-
die, gifts of minde,
And in her gifts were for-
tune to thee kinde;
Hadst thou thy house and
Table largely spread,
A decent Spouse to accom-
panie thy Bed;
Hadst thou a thousand
yeeres, these to imploy;
They would passe over,
and grieve cease thy ioy.

Against Hypocrisie.

BE the same in the sight
of God, that beholds
thy heart, that thou see-
mest in the eie of man that
seeth thy face: for those for
the

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the most part that are infected with this sinne, are given ouer to a Reprobate sence, for of all the sinners in the Scripture, I neuer read of an Hypocrites repentance.

*Against Drunkenesse,
and Companie-
keeping.*

HAunt not Tauernes, Brothels, Ale-houses, but beware of the danger and expence thereof, the bane both of body and Soule, and substance.

Be no Company-keeper, Gamester, or such like; for both are the wasters of the precious treasures of time; besides, hee that is wholly

wholly possess of either, is not Master of himselfe or his owne substance: therefore be sparing of thy presence, or thy expence that way, ever accounting that well bestowed that is spent in thine owne house, amongst thine owne family; for besides all other losses, the losse of time they expend, which a wise man would redeeme at any rate: they draw on oathes and quarrels, surfering and sicknesse; and for the most part end in bloud & death: and therefore as I said, hee that is ouermuch affected to anie of these, cannot rightly bee entitled to his owne goodnesse, himselfe, or any thing that he possesseth.

And

And if by any accident of thine owne, or importunirie of others, thou shalt bee over-taken in this kind, haue a more speciall regard that it bee not with any notorious or detected person, by whom, though not otherwise, thy reputation and credit may bee called in question in the opinion of the world; for by the company, bee it good or euill that thou keepest, such shalt thou bee censured to be: for like seeketh to like; and in what company thou comest, euer haue a care it may bee bettered by thy presence, then impeached any way; for the more good thou knowest, teachest

& teachest others, the more
God will administer unto
thee; which that it may
keepe a streight watch o-
uer thy words, thoughts,
and deedes, of thy tongue
and heart, restraining the
liberty thereof in the first
motion, so shall they ne-
uer extend further then
conuenient and honest.

Marke the fearefull end
of notorious euill men to
abhorre their wickednesse;
marke the life of the god-
ly, that thou mayest imi-
tate it, and their blessed
peace. Obserue thy betters,
respect the wise, accom-
pany the honest, and love
the religious.

An Advice for thy company keeping.

Keepe thy foote from the dore of the harlot; thy hand from the booke of the Lender, thy tongue from the slander of thy neighbour., thy societie from the drunkard and the glutton; For poverty shall bee their portion, and the sleeper shall bee clothed with ragges.

The danger of an exemplar sinne.

BE fearefull to commit Sinne, especially any exemplar Sinne, to shew the

the way, as it were, to others practise, lest they perish vnrepentant therein, and it be one day layd to thy charge. Euery one shall haue enough to answer for himsele, woe to him that shall be prest with the weight of his owne and others; euery sinne as a Millstone able to presse him downe to the pit of Hell;

Against Suretiship.

BE not suretie, but for a tried friend, & a good occasion; and beware that thou set not thy affection on any thing that is vnlawfull: for there is no one vice that hauing wholly

ly posselt a man that is not
 accompanied with a whole
 traine of wickednesse at the
 heeles, able to cate vp and
 deuoure the very root and
 substance of goodnesse it
 selfe.

Against selfe-affectation.

TAke heede of ouer-
 weaning and vaine
 curiositie, and boast not thy
 selfe in the knowledge of
 thine owne vnderstan-
 ding; for it was the speech
 of the wisest of all mortall
 men, to say that hee knew
 nothing, but that he knew
 hee knew nothing: and
 therefore though thou stu-
 dy the best and highest
 things that are, retaine a
 humble

humble thought, and lowly
opinion of thy selfe; and
strive rather to bee high in
other mens eyes then in
thine owne opinion.

For the choice of Servants.

CHOose thy servants as
Physicians doe their
simples, not the fairest to
the view, but the most ver-
tuall for vse; and as for their
qualitie, so learne their
quantity and true vse: let
them be such as will imploy
more for Conscience then
for feare; of such be not ig-
norant of their vertue, of
their worth, nor forgetfull
to repay them: *For a dis-
creet Servant deserveth to
have rule over a lewd sonne,*
and

and to diuide the inheri-
tance among the brethren.
Keepe not more then thou
canst well imploy ; for an
idle seruant is more dan-
gerous then tenne that are
busied, & as the Prouerbe
truly sayes :

*Frustrat fit per plura quod
potest per pauciora.*

It is vaine to doe that
by many , which may bee
effected by few.

For Household Provision.

Keepe a reasonable
meane in thy expen-
ces ; and lay to buy thy
household provision at the
best, for hee that will not
provide his cloake before
the raine, may by chance
be

be wet to his cost: and in-
ioy with thankfulness
those blessings GOD hath
lent thee for thy comfort:
for what differeth extreame
prodigality, by wasting of
all to possesse nothing,
from extreame miserabil-
lity by hoarding vp all to
enjoy nothing.

Of Gouernment.

ENdeauour to rule those
that liue vnder thee,
rather by loue then by
feare, for to rule by loue is
easie and safe, but by ty-
ranny hard and dange-
rous.

Of

Of Knowledge.

STriue not to bee ignorant of that which may be known, for knowledge and learning is a light burthen, the weight whereof will neuer presse thy shoulders.

2. If thou be greedy and desirous of knowledge, thou shalt bee sure to attaine knowledge.

3. The best way for a man to retaine in memory that which hee knoweth, is to exercise himselfe continually to the often remembrance of it.

4. That (whereof thou art ignorant) learne of them that are skilfull:
for

for it is as shamefull and foule a thing not to learne a good thing when thou hearest it; as it is to reject his friend in an honest gift when hee presenteth it.

5. Lay hold of time whilest thou hast leasure, and time to learne; and be diligent to giue care vnto those that are wise and learned: for by this meanes thou shalt easily get vnderstanding and knowledge of that, which others haue inueated with great difficulty.

6. Preferre knowledge before wealth and riches: the one soone fadeth, the other abideth for euer. For amongst all the goods of this

this life, onely wisedome
is immortall.

7 Be not slacke or negligent to goe into farre
and forraine Countreyes,
to learne of those that are
famous for their skill and
knowledge in any good
thing, or Science: for it
must needes bee a shame
vnto thee, to see, that
Marchants will aduenture
their lines, to the danger
and hazard of the Seas,
to enrich themselves; and
that thou being lustie,
young, and able, shouldst
not trauaile throughout
the World, to better thy
Minde, and vnderstan-
ding.

Of

Of the choice of a Wife.

Though a man cannot
chuse himselfe, yet
would he thinke hee might
chuse his wife, which for
all the sensible appearance
is not directly in any ones
owne power: for this acti-
on of a man, especially
the choice of his first wife;
is one of the greatest con-
sequence hee committeth
in his whole life, and there-
fore God out of his secret
purpose in this thing gives
her from himselfe either a
good or euill, as he hath
appointed either a blessing
or curse to the man in this
life; therefore attempt not
though with thy ripeſt na-

D

turall

turall iudgement and circumspection, to vndergoe that charge, without his direction & assistance implored : then, after thy choyce, thou mayest hope to be so blest, as to say, *My Lot is fallen in a pleasant ground.*

Of Marriage.

1. **M**arry in thy youth: **M**ter a Woman, out of her owne choyce, fel-dome pluckes a man as a Rose, full blowne.

2. In thy marriage, so seeke to marry thy bodie, that thou mayest marry thy minde.

3. That thou mayest be loved, be amiable.

4. Be

4. Be chaste in thy marriage : for otherwise, how canst thou expect that from thy Wife, being the weaker Vessel, that thou thy selfe art not, being the stronger ?

5. Make not thy friend too familiar with thy wife.

6. Conceiue not an idle ielousie; being a fire sooner begun, then easily put out.

7. Affect him not, that would ill possesse thee.

8. She whose youth hath pleased thee, despise not her age.

*How to goe to Law and
Physicke.*

GOe to Law, as thou
wouldest to the Phy-
D 2 sitian;

sition, not but vpon vrgent occasion to preserve thy health, or thy estate, for the lesse thou takest the one, vnlesse vpon compulsion (though some wantons vse it for their pleasure) the more shall bee thy health; and from the other, the longer thou abstaine, the more thy peace, and from both, the better plenty: especially, vndertake neither in thy old age, if thou canst refuse, for the one it soone ore. turnes thee, being craftie; and for the other, least thou neuer line to see the end. They are as necessarie in their true vse as gainfull in their contrary: of which both, one thus Epigrammeth;

Wealth

Wealth is a Lord, the chiefe
support of State,
And therefore Lawyers va-
lue it at the rate:
Health is a Jewell true,
Which when we buy,
Physicians value it acor-
dingly.

*Admonitiou to Iudges, and
Magistrates.*

BE thou a Magistrate,
remember that thou
art as Gods Vicegerent
vpon earth, therefore in
iudgement strive to resem-
ble him, in doing *Iustice* to
the utmost of thy power. And
that thou the better mayst
take along with thee;

1. First, haue ever an

D 3 open

open eare to the iust complaints of vniust dealings.

2. So lend one eare to the Accuser, as then keepe the other for the Accused: for hee that decreeth for eyther part, before hee hath heard them both, his sentence may bee iust, but he himselve vniust.

3. In hearing both parties, encline not to the right eare of affection, nor to the left of hatred, as to belecue arguments of perswasion for a friend, before truths of appearance for a stranger.

4. So let the cause of the poore and needie so come in equall ballance with the rich, and the powerfull; that whereas there

there shall appeare on the
one side, as the engines of
subtiltie, high hills of cunning
aduantages; power-
full combination, and vio-
lent persecution on the o-
ther side: the low valleyes
of pouertie, and plaine-
nesse prepare the way, as
God doth to Iudgement,
by raising valleyes, and
taking downe hills, lay-
ing both in an vpright le-
uell; so that thy Sen-
tence may bee leuied vp.
on equall ground: and
euer be carefull, rather *Ius*
dicere, quam Ius dare, to
pronounce the Law, then
to make the Law, vpon
the authoritie of thine
owne pleasure. And in
tryall of Life and Death,

Sir F.B.

euer so remember Iustice,
 that you forget not Merrey,
 wrestling the fauour of the
 Law as farre as may be to
 the sparing of life, where
 grace promiseth amend-
 ment, knowing that there
 is a iust, but a mercifull
 God ouer thine head, that
 will one day be thy Iudge,
 when thou mayest say or
 thinke, as he that compo-
 sed this Epitaph.

Nuper eram Iudex, iam In-
dicis ante Tribunal:
Subsistence Paucos Indico ipse
se modo:

Late was I Iudge, but now
 I must appeare:
 For to be iudg'd, as I haue
 Iudged here.

Of

*Of the moderate use of
pleasure.*

MAke not an occupation of any recreation, for the longest use of pleasure is but short, but the paines of pleasure abused are eternall, neither are they pleasures, being ouercommon: for to surfet with honey, is but to digest worme-wood.

2. Take thy honest pleasure and recreation of any thing that is good: and whatsoever euill befallerh thee, endure and beare it quietly and contentedly.

Against Popularitie.

BEware of affecting Popularitie by adulation, for the end neuer prooues good; and though attained by due desert, yet manage it wisely, least it prooue more dangerous then contempt.: for States desire but to keepe downe whom they contemne for their vnworthinesse, and to cut off whom they enuie for their greatness.

And therefore I aduise neither to effect nor neglect popularitie,

A N



AN ADDITION

of some short Precepts
and Sentences not im-
pertinent to the
former.

1. **B**E thou such a one
in thy behaviour to-
wards thy Parents,
as thou wouldest that thy
owne children (when thou
hast any should bee to-
wards thee.

2. Use thy body to la-
bour and exercise, not one-
ly to make it strong, and
able, but, also healthfull
and

and well disposed, the which thou mayest well doe, if thou vse to make an end of thy labour, whilst thou art able to continue and endure labour.

3. Bee not immoderate in thy laughter, nor too audacious in thy speech : for the one is a signe of folly, and the other is an argument of pride and arrogance.

4. That which is dishonest in the doing, doe not thou thinke honest to be spoken.

5. Accustome thy selfe to a countenance not too much addicted to sorrow,
or

or sadnesse; for that will be imputed to a proud and loftie Spirit: but shew thy selfe imaginative and secret; for that is an office well bebecoming a man of wisdom and prudence.

6. There is nothing more bebecoming a man, then to bee neate, Proper, modest, iust and temperate: all which things are maruellously fit for young men.

7. Thinke not in the doing of any ill dede, that thou canst conceale it: for albeit it neuer come to be knowne of others; yet thou shalt alwaies finde it in the remorse

more of thy owne conscience.

8. Feare God, honour thy Parents, reuerence thy Friends, obey the Lawes.

9. Embrace in all honest and good sort, thy pleasure and delectation: for honest recreation is good, though the contrary thereof be most pernicious.

10. Shun the calumniationsof men, to the uttermost of thy power; yea, though they be false, and vnderferved: for the most part of the World is ignorant of the truth of matters; and is guided by opi-

opinion, not by judgement.

12. Whatsoever thou doest enterprise, and undertake; so doe, as it were to come to the knowledge of all men: for albeit for a time thou mayest keepe it secret, yet in the end thou shalt bee sure to bee discovered.

12. It is a most sure and ready way for a man to get credit and estimation, not to commit those things which hee shall reprehend in others, that doe the same.

13. Be thou in thy manners courteous, and full of huma-

humanitie, and in thy speeches affable and friendly : The courteous person will salute those whom hee meeteth, gladly ; and the affable will discourse with them familiarly.

14: Make thy selfe pleasing and agreeable to euery man, if it bee possible ; and acquaint thy selfe onely with such as are good and vertuous: for in so doing, thou shalt shun the hatred of the one, and shalt be sure to get the fauour of the other.

15: Frequent not the company of one and the same sort of men too often, nor vse not to discourse

course too long of one and the same matter : for there is nothing, but it may bee tedious and wearisome.

16. Accustome thy selfe gladly and willingly to endure things with patience; to the intent thou mayest the better doe it, when thou shalt be forced to sufferance.

17. Abstaine from all such things, wherein thou shalt haue little or no honestie to be exercised : as to be too greedie, and contentious of gayne ; to bee cholericke, voluptuous, or melancholy : which thou shalt easily doe , if thou esteeme it gayne, to get honour

honour rather then riches;
and if thou vse choler a-
gainst these that offend
thee, as thou wouldest
that others should vse it
towards thee, if thou
shouldest offend them:
and as thou judgest it not
seemely, to be commanded
of thy Seruants; So is it
not fit, that thou shoul-
dest bee subiect to thy af-
fections. And last of all,
endure with patience and
constancie, misfortunes
and aduersities; and fix-
ing thine eye and regard
vpon the miseries of o-
ther men, consider that
thou thy selfe also art a
man.

18. Be more carefull to
keepe

keepe thy word and promise then the mony which is committed to thee in trust : for honest and good men ought so to gouerne themselves , that men should haue more confidence on their Honesty , then in their Oath.

19. There is no lesse reason for a man to be distrustfull of the wicked ; then to giue credit to such as are good , and vertuous.

20. Reueale not thy secret to any person liuing , vnlesse they to whom thou shalt disclose it, haue as great reason to conceale it in silence, as thou hast

hast to impart it vnto them.

21. When thou shalt be enioyned to take an oath, thou oughtest for two reasons to accept of it ; either to purge and cleare thy selfe of some villanous action, that may be objected vnto thee, or to preferue and saue thy friends from danger.

22. Swear not in any case, for lucre or desire of money, although thou haue iust occasiō to take an oath: for in so doing, thou shalt bee esteemed of some little better then a periured person, and of others thou shalt be held a man wretchedly couetous.

23. Let

23. Let thy furniture and ornaments of thy person bee fit and sutable for thine honour, but not too curious ; for the one is seemely, and befitting a man of great estate and magnificence ; the other appertaineth to persons effeminate, and such as delight in superfluitie.

24. Esteeme not of those, who haue care of nothing else then to heape vp riches, not being able to vse them ; they are like to those men that haue goodly horses, and know not how to ride them.

25. Spare not to get riches ; yet so, as thou doe
not

not only seeke to haue the possession of them, but that thou labour also to haue the true vse of them : for the true fruition of riches yeeldeth pleasure vnto them that know how to take it ; and the possession of them serueth vnto those that can rightly vse them.

26. Esteeme of goods for two reasons : the one, that thou mayest by their meanes free thy selfe from an inconuenience : the other, that thou mayest bee able to succour and helpe any honest man, thy friend in time of his necessitie.

27. Care not to attaine
to

to that fashion and kind of life, which being excessive and superfluous, is vsed by other men, but regard the meane and moderate estate.

28. Griue not, nor trouble thy selfe at thy estate and condition present, but labour to amend and better it.

29. Neuer reproach a-
nie man with his miserie
and calamitie, for as much
as the like fortune is
common to all in generall,
and there is no man that
knoweth what will befall
him.

30. Succour and relieue
the

the good in their time of need : for this is a great treasure to doe good vnto those that are vertuous , and to binde them vnto thee by thy benefits.

31 Hee that doth good vnto the wicked, is like vnto him that giueth meat vnto another mans dogs : for they barke aswell at him as at others whom they meete : and euensoe doe the wicked men vse to wrong and iniurie those that releeue them; as others that doe trouble and hurt them.

32. Abhorre flatterers no lesse then common couisers; for both of them doe

doe exceedingly deceive
as haue any trust or
confidence in them.

33. If thy friends doe
not abandon and forsake
thee in euill matters, much
more reason wil they haue
to ayde thee in all good ac-
tions.

34. Let thy carriage
and behaviour bee famili-
ar, and not too graue and
austere towards those,
that conuerse with thee.
For Seruants can hardly
beare the haughtinesse
and pride of their masters :
and all sorts of people doe
gladly fashion and frame
themselves, to conuerse
with those that are private
and

and familiar with them. The way to bee accounted companiable, is. Not to bee quarrellsome, troublesome, nor contentious; and moreover, that thou doe not too rudely crosse thy friend in his choller (although hee haue growne into it vpon a wrong occasion) but rather yeeld and giue way vnto him, during his anger; and when it is over-past, reprehend him friendly.

35. Affect not, nor accustom thy selfe to grauitie in trifling matters; nor trifle not in matters of grauitie, and importance; for whatsoeuer is done out of season, is troublesome and tedious.

36. Be

36. Bee not vnpleasing
in doing of a pleasure to
any man; as wee see many
vse to doe, who know
not how to doe a pleasure
to their friends, with a
good and gracious coun-
tenance.

36. It is a very trouble-
some thing, to bee giuen to
be quarrellous; and for any
man to studie and beat his
braines how to reprove a-
nother, doth but incense and
irritate men.

38. Gouverne thy selfe
with moderation and mo-
destie in thy drinke, but
if it happen, that thou
fall into companie, arise,
and depart rather, then bee

ouercome with drinking :
 for when the Spirit is pos-
 sessed with wine, it is like
 vnto a Chariot, or a Coach-
 horses; which hauing ouer-
 throwne their Coachman,
 doe runne heere and there,
 without all order, hauing
 none to guide and direct
 them ; so is the Soule of a
 man very much offended,
 when the vnderstanding is
 distempered and troubled.

39. Proponnd vnto thy
 selfe things immortall, as a
 man of courage and mag-
 nanimitie; and vpon mor-
 tall things so set thy affec-
 tions, as thou doe vse thy
 goods which thou hast,
 with moderation and mo-
 destie.

40. Know

40. Knowledge ought to bee preferred before ignorance for many reasons; and especially, for that in all other things which are odious, yet there is some profit to be found; but ignorance onely is euer noysome and hurtfull to the ignorant, and doth make the beare the paine of those offences which they commit euen in speaking ill of others. VVhen thou wouldest winne the friendship and loue of any one, speake well of him vnto them, who may make report thereof vnto him.

41. The beginning of friendship, is prayse and commendation: and the

originall of enmitie and hatred, is detraction and contempt.

42. When thou wilt consult vpon any case, take example by that which is past, vpon that which is to come; for it is easie to vnderstand that which is obscure and vncertaine, by that which hath beene formerly manifest, and certaine.

43. Bee not too hastie in thy deliberations: but when thou hast resolved vpon any enterprise, put it speedily in execution.

44. Thinke, that the greatest blessing that can befall

befall thee from God, is to
enjoy true felicitie; and
that the greatest good that
can light vpon thee, by
thine owne industrie, is
good counsaile.

45. When thou doubt-
est with hardinelle to vn-
dertake any matter; com-
municate the same with
thy friends, and conferre
with them vpon it, ma-
king shew, as if it were
some others mans case: in
so doing, thou shalt know
their opinion, without
discovering thy owne se-
crets.

46. When thou wilt
deliberate of any matter of
importancie with another;

E 4 confi-

consider first, how hee hath
 carryed himselfe in the like
 affaires of his owne : for
 it is very vnlikely, that hee
 which hath ill managed
 his owne proper businesse
 can well and prouidently
 dispatch the affaires of an-
 other.

47. There is nothing
 that doth more incite a
 man, to bethinke himselfe
 for the good ordering of
 his affaires, then to regard
 the losses and damage
 which hee hath formerly
 receiued by his owne in-
 discretion : for it is com-
 monly scene, that wee
 are more carefull of our
 health, when wee call to
 memorie the extreame do-
 lours

lours which wee haue, suffered in time of our sicknesse.

48. Follow the manners and conditions of Princes, and accomodate thy selfe to their manner of living; for in so doing, thou shalt bring them to thinke that their doings are to thy liking: wherof it will ensue, that thou shalt both purchase more authoritie and estimation amongst the people, and thou shalt bee the better assured to stand in the good grace and fauor of thy Prince.

49. Bee obedient to the Edicts and Ordinances
E^o 5 made

made by Princes ; with this opinion notwithstanding , That there is no Law which hath so much strength and efficacie , as their liues : for as it is very requisite for those that are gouerned by a popular E. state, to honour the people ; so it behooueth him that liueth vnder a Monarchie, to admire and reuerence his Prince.

50. Whensoever thou shalt bee aduanced to any dignitie ; in any case vnto not the ayde and assistance of such as were wicked, in any charge or affaires of consequence whatsoever ; because the blame of all the mischief and wickedness

ness by them committed,
shall bee imputed continually vnto thee.

51. Whensoever thou leauest any place of public charge, doe it rather with a good credit and reputation, then with the request of great wealth and riches; for the prayse and commendation of the people, ought to bee preferred farre before riches.

52. Take heed that thou giue no ayde nor assistance to any wicked action, nor that thou countenance the same with thy companie; for the fautes of those who thou fauourest, will be imputed

puted vnto thee as thine
owne.

53. So carrie thy selfe
in thy behauiour, as thou
mayest bee alwayes sure to
haue the aduanrage and
preheminnence aboue o-
thers; yet so neuerthelesse,
as thou euer embrace e-
quitie; to the intent, that
men may thinke thee to
loue and embrace Iustice,
not for want of power to
doe wrong; but of pure
loue to honestie and mo-
destie.

54. It is farre better to
bee poore and honest, then
to be rich and wicked. For
certainely, Iustice is better
then Riches; because the
latte

latter is onely profitable
to men living; but the for-
mer maketh a man to bee
honoured, even after his
decease. Besides, adde
hereunto, that riches are
oftentimes distributed and
bestowed vpon wicked
and lewd persons, who
cannot in any sort not-
withstanding participate
of Vertue and Iustice.

55. Bee not a follower
of those that seeke to en-
rich themselves by vnlaw-
full and vniust gaine; but
of those rather, who can
be content to sustaine losse
so they may bee repured
honest and good men: for
admit that iust men haue
no other aduantage or
pre-

preheminnence aboue the wicked : yet herein at least doe they surmount them , in that they haue good and vettuons hopes.

56. Haue a care to embrace all that which concerneth the life of man : but principally, and aboue all, exercise prudence : for it is not a thing of small reckoning , for a man to haue a bodie endowed and beautified with a minde of good vnderstanding.

57. Accustome thy body to labour and trauaile ; and thy minde to knowledge and learning : to the intent

intent that by the mean
and helpe of the one, thou
mayest bee able to execute
that which shall seem good
vnto thee, and by the ayde
of the other, thou mayest
fore-see that which shall
bee for thy profit and com-
modity.

58. Bethinke thy selfe
well of that which thou
art to speake; for often
times the tongue runneth
before the thought.

59. Esteeme not any
thing in this world to bee
stable and certaine; for so
shalt thou not reioyce o-
uermuch in thy prospe-
ritie, or waxe ouer sad
or

or dismayed with aduersitie.

60. There bee two occasions, wherein thou mayest freely and boldly speake thy minde: the first is, in things which thou knowest perfectly and assuredly; the other is, in matters that doe necessarily concerne thee; in both which; it is more expedient for thee to speake liberally, than to be silent or say little. As concerning all other matters it is farre better to bee silent, then to talke of them.

61. Bee close and secret to thy vttermoſt in any thing that concerneth thee;

thee; for it is small Wise-
dome, and to little pur-
pose to keepe thy wealth
streight locked vp within
thy house, and to haue thy
minde layde open to the
World.

62. It behooueth any
man of discretion to feare
reproach, more then any
danger whatsoeuer.

63. Death is fearefull
and terrible to faint hear-
ted and wicked persons,
but the good and vertu-
ous ought not to feare any
thing but dishonour and
ignomie.

64. It is good for a
man to liue in the grea-
test

test assurance that hee can
 possibly; howbeit, if hee
 bee constrained to hazard
 and aduventure himselfe, it
 is more fit that hee contend
 and strue with it honestly,
 then to shun and flye from
 it shamefully, considering
 that wee are all destinated
 to dye: but nature hath
 onely ordained and framed
 them that are vertuous to
 dye valiantly and coura-
 geously.

EVE.



EVENING
Considerations,

OR,

Precepts tending to
the more Pious educa-
tion and building vp
of youth in vertue
and godlinesse.

CONSID. I.

THAT seeing thy
dayes are numbred,
there is one more of thy
number spent, and thou
art neerer to thy ende by
one

one day then thou wast in the morning.

CONSID. II.

Account that day lost, wherein thou hast not done some good, or learnt some godly practise.

CONSID. III.

Sit downe a while before thou goest to bed, and consider what memorable thing thou hast scene, heard, or read that day, and bethinke thy selfe what vse may be made of it.

CONSID. IIII.

Consider what good thou

thou hast omitted against
God, what euill thou hast
committed against man,
that thou mayest repent
thee of both: and if thou
haue done any good,
know it proceeds from
G O D; if any euill, from
thy selfe.

C O N S I D. V.

Whether by frailtie, or
by any strong temptation,
thou hast committed any
griuous sinne, presume
not to sleepe till thou hast
vpon thy knees made a
particular reconciliation
with God in Christ for
the same; both by con-
fessing the fault, and by
feruent prayer for the par-
don

don of the same. And thus making thy score euen with Christ euery night, thou hast the less to account, when thou art to make thy finall reckoning before his Maiestie at the last day.

CONSID. VI.

That many goe to bed, and neuer rise againe, till they bee awaked by the fearefull noyse of the last Trumper; and therefore if thou desire to sleepe securely, yeeld thy selfe into the hands of GOD, before the closing of thine eyes.

CON-

CONSID. VII.

That the day is coming when thou must bee as barely vnstript of all that thou hast in the world as thou dost now say fclie of the Cloathes that thou dost weare. That thou hast heere as a Steward, but the vse of thy Temporall goods for a time, and after must render an account for all that thou hast beene trusted with to the Owner. And this will make thee the more warie how thou disposelt them, but to the will of thy Master.

CON-

CONSID. VIII.

That thy bedde puts thee in mind of thy graue, thy Bed-cloathes represent vnto thee the molde of the Earth, that must couer thee. Thy sheetes thy winding-sheet; thy sleepe, thy death; thy waking, thy resurrection:

And thus religiously opening euery Morning thy heart, shut it vp euery Evening with the Word of God and Prayer, as it were with a locke and a key, beginning it in Gods worship, continuing it in his feare, and ending it in his fauour; so thou shalt bee sure to finde the blessing

sing of God vpon all thy
dayes labour and good en-
deauours ; and at night
thou mayst assure thy selfe
to sleepe safely and sweet-
ly in the armes of thy hea-
uenly Father.

According as that di-
uine Poet thus traced out
the way as followeth :

*Begin thy dayes worke when
the day begins,*

*First blessing Gods thrice
blessed name deuoutly :*

*And then at Evening when
thy labour ends,*

*Praise him againe, subring
the day about.*

F **Here**



HEREAFTER
follow certaine Prayers
and Thanksgivings, fit-
ted to these parties
occasions and
purposes.

Morning Prayer.

O Eternall God, and
most mercifull Fa-
ther, in our Lord Iesus
Christ, I render vnto
thee all possible thanks
that I am able, for that
thou hast preserved mee
this night from all Danger.
Continue thy mercy vnto
mee

me this day, giue good suc-
cesse vnto my labours; for
I know it is in vaine to at-
tempt that which thou
wilt not further. Keepe me
O Lord, that I fall not into
this sinne this day, through
infirmity, example, or pro-
uocation; that thorow thy
goodnesse, I may happily
accomplish this day and all
the dayes of my life, which
few, or many, to thee are
numbred, as the hayres of
my head: that so living in
thy feare, at last I may dye
in thy fauour, rise againe
by thy power, and raigne
with thee in thy glorie.
Amen.

F 2

Enc.

Evening Prayer.

O Mercifull Lord God,
 heavenly father, whether I sleepe or wake, liue
 or dye, I am alwaies in
 thy hands, wherefore as
 thy goodnesse hath vp-
 held mee this day, that I
 am safe returned to my
 rest, when thou hast not
 dealt so with every one;
 wherefore I humbly and
 heartily beseech thee to
 continue thy care and
 loue ouer mee this night
 and evermore. Make mee
 O Lord, in this Image of
 my graue, to bee mindfull
 of mine end, and to pre-
 pare my selfe thereafter,
 not being sure, but in thy
 mercy

mercy, to behold the Morning light: make me mindfull O Lord, and penitent for my omissions of good, and commissions of euill, that I haue neglected or effected this day; that at the end of euery day, thus taking notice and crossing the account of my finnes; I may for indge and condemne my selfe, that finally by thee I bee not condemned. Grant this, and whatsoever else thou wilt for my good, for thy mercie sake. *Amen.*

F 3 In



In thy Bedde, and at
the approach of sleepe,

Pray thus with

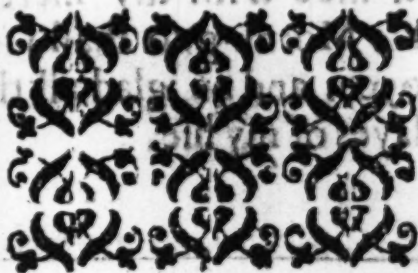
DAVID.

I Will lay me downe and
sleepe in peace in thy
mercy, for thou Lord onely
makest me dwell in safetie.

Or thus.

Thy grace, O Lord Ie-
sus Christ; thy loue, O hea-
uenly Father; thy comfort
and consolation, O holy
and blessed Spirit, be with
mee and dwell in my heart
this night and euermore.

Another



Another short Morning
Prayer, or Soliloquie of
DAVID, to be said
when thou first
awakest. ○

MY Soule waiteth on
thee O Lord, more
then the morning Watch
watcheth for the Morn-
ning. O God, therefore
bee mercifull vnto mee,
and blesse mee, and
shew the light of thy
Countenance vpon mee,

fill mee with thy mercie
this Morning so shall I re-
ioyce, and be glad all the
dayes of my life.

AGVS Prayer
for Content.

O Lord glue mee nei-
ther pouertie nor ri-
ches, feed mee with food
conuenient, least I be too
full and deny thee, and say;
Who is the Lord? or lest
I be poore, and steale, and
take the name of my God
in vaine.

Saint

Saint AVSTINES

Prayer.

*Misereri mei Domine in-
digna faciemis, & Digna
Patientis.*

BE mercifull vnto mee
O GOD, doing vn-
worthily vnto thee, and
yet receiuing that from
thee, that more worthy
then I are denyed at thy
hands; O Lord continue
this mercy, and let not my
illnesse weary thy good-
nesse, for thy tender pati-
ent mercies sake.

Saint BERNARDS
Prayer.

Dulcissime Iesu Chriſte
his vltimum verbum
in Cruce, vltimum
verbum meum in hac lace
et cum amplius fieri non poſ
ſum, exaudi finale Cordis
deſiderium.

Engliſhed.

Sweet Ieſus, let the laſt
words of thine vpon the
Croſſe, bee the laſt of mine
vpon my death bed; and
when I can ſpeake no
more, Lord heare the laſt
deſire of my heart.

Saint

Saint

AVSTENS

Prayer of the

Heart.

1. **I**T is the heart that
prayeth, the heart
that singeth, or both song
and prayer is in vaine.

Saint BERNARD

2. He that heares with-
out eares, can interpret
our Prayers without our
tongues, for a man may
pray, and neuer open his
lips.

Saint HERON.

3. In the eares of God,

a vehement desire is a strong cry; a remisse and careless intention, a silent and still voyce.

The which may likewise by these verses be illustrated further:

*Non vox, sed votum, non
musica cordula, sed Cor;
Non extitans, sed amans
Psallit in ore Dei.*

Englished

Not voyce, but vow; not
lip nor tongue, but heart:
Not sound, but soule, that
God takes in good part.

Thank-

God for the care of God.



Thanks giuing before

Meete

Most gracious God
and mercifull Fa-
ther, wee beseech
thee sanctifie these
creatures to our vse; make
them healthfull for our
nourishment, and bodies;
and make vs thankfull
for all thy blessings, and
benefites, through Iesus
Christ, our onely Sauiour;

A no.

*Another before
Mease.*

O Eternall GOD, and
most mercifull Father,
in whom wee liue, mooue,
and haue our being; wee
beseech thee bleſſe vnto
thy seruants these Crea-
tures, that in the strength
thereof we may liue, to the
setting forth of thy prayſe
and glorie, through Ieſus
Christ our Lord, *Amen.*
Bleſſe likewise, we beseech
thee, our King, Church,
Commons, and giue vs the
peace both of Bodie and
Conſcience, for thy deare
mercie. *Amen.*

on the

A

*A Prayer, or Thanksgiuing
after Meate.*

GRant vs, most mercifull Father, after the example of thy blessed Sonne our saviour, and his Apostles, to bee thankfull vnto thee for all thy blessings; and euer to depend vppon that prouidence, without distrust, that hath at all times, euer since wee were borne, as at this present, bountiffully fedde vs, sustained, and preserved vs: for the which bee rendered prayse and thanksgiuing, both now and euermore. *Amen.*

Amen.

Another after
Meate.

FOr this thy bountifull
goodnesse, in feeding
vs at this time, wee hear-
rily thanke thee, O most
mercifull Father; desiring
thee so to feede our Soules
likewise with that meate
which perisheth not, but
abideth into everlasting
life: that wee being fedde
both in Bodie and Soule
at thy mercifull hand,
may doe that alway which
is pleasing in thy sight,
through Iesus Christ. A-
men.

THE END OF THE FIRST PART.

Ans.

*Another before
Meate,*

ALL good wee haue,
wee know that thou
doest send

All good wee doe, is thee
but to offend:

Therefore it is thy mercie
wee adore,

Which feedes vs now,
and cloathes vs euer-
more:

The which wee blesse,
and prayse in thy good
name,

Praying thee as GOD,
bee still our GOD the
same. *Amen.*

Ano-

*Another after
Meate.*

FOr Foode, for Ray-
ment, all that wee
possesse,
The which thou daily to
our vse doest give,
Thy blessed Name for e-
uermore wee blesse:
Both now and ever, all the
dayes wee liue,
Preferue in peace, in health
our rich, our poore,
Both at this time, and all
times euermore.

Amen.

Short



Shore Mememoes,
for the Memorie.

REMEMB. I.

WHat thou wast,
What thou art,
What thou shalt bee.

REMEMB. II.

What God hath done for
thee,
What hee doth,
What he will doe,
What he requireth of thee,
What thou doest,
What thou shouldest doe.

R B.

REMEMB. III

The good thou hast omitted,

The evil thou hast committed,

Thy punishment deferred.

REMEMB.

REMEMB. IIII

How long hee hath deferred,

How justly hee will punish,

How surely hee will come.

REMEMB. V.

The shortness of thy life,

The sureness of thy death,

The

The **Swiftnesse** of thy
Iudgement.

REMEMBER V.

That as Death leaues thee,
Iudgement findes thee.
Iustice rewards thee.

The **shortnesse** of Pleasure,
that sells thee,

The **length** of Paine, that
must afflict thee.

The **griefe** of Paine, more
then the ioy of Pleasure,
when it possesseth thee.

*Remember also thy
Misery.*

1. In thy Life,
2. In thy Death,
3. After Death.

1. In

The Fathers Blessing.

1. In thy Life, the miseries that accompanie thy Bodie,

And the miseries which deforme thy Soule.

2. In thy Death, the miseries which shall oppresse thy Bodie and Soule.

3. After Death, the miseries which over-welme the cursed Bodie and Soule together in Hell.

DA-



DAVIDS AC-

COUNT OF MANS

Life, from Seuen

tie yeares, to a

Spanne.

THreescore and ten, the
Age and life of Man.

In holy DAVIDS eyes
seem'd but a Span :

For halfe that time wee
waste away in sleepe,

So onely thirtie five for vs
wee keepe.

In sorrow then, which
wastes and suckes veynes
drie,

Wee

Wee count wee doe not
live, but rather die:

In Youth and Age our
Child-hoods both doth
kisse,

Therefore no part of Life
we reckon this.

So Sleepe deducted,
Youth, and Age, and
Sorrow.

Onely a Spanne is all the
Life we borrow.

Certaine



Certaine Maximes,
or Sentences, where-
upon some Instruc-
tion may bee
grounded.

1. Sympathie of Man-
ners maketh coniun-
ction of Mindes.

2. As the best Wine
maketh the sharpest Vi-
neger, so the deepest loue
turneth to the deadliest
hate.

3. Loue

The Fathers Blessing.

3. Loue grounded vp.
on Lust, dissoluth vpon e-
very light occasion.

4. That which comes
in a moment, ends in a mi-
nute.

5. He that shewes more
kindnesse then hee was
wont, either hath alreadie
or shortly intends to de-
ceiue thee.

6. Hee that is over-
easie to beleue, is com-
monly over-rash to con-
demne.

7. Tis lesse hard to
note offences, in a great
man, then easie to amend
them.

8. Hee

8. Hee that feares not
G O D , feares euerie
thing.

9. Better to bee bury-
ed quicke by ones ene-
mic aline, then bee be-
lyed by a friend, being
dead.

10. Vnkindnesse, where
wee expect Loue, is worse
then blowes, where wee
looke for Hate; for ra-
ther a blister with a Net-
tle, then a pricke with a
Rose.

11. Affection to bee
measured rather by Faith,
then by Fancie.

12. Hee that hath most
G O D plea-

The Fathers Blessing.

pleasure, hath not all; and
hee that hath least, hath
some.

12. Hee that mindes
least good, ever affects
most harme.

14. Ambition is the
seate of Enuie, and Pouer-
tie the foot-stoole of Con-
tempt,

AN

from that hath most



AN
EXHORTATION
to Repentance, vpon the
due weight and confide-
ration of the vanitie
of all Earthly
pleasures.
N^{euer} was there more
sinners, neuer lesse re-
morse for sinnes : Neuer
was the iudge neuer to
come, neuer lesse prepara-
tion for his coming.

Whatsoever is spent in
Earthly Vanities, they ey-
ther dye before vs, or

The Fathers Blessing.

shortly follow after vs: but what, like *Marie*, in the practise of godlineſſe, ſhall remaine for euer, to our comfort?

Now my deſire is, as heretofore I haue traced you our certaine Rules for your dutie and carriage to God and man, that you walke in them, as being not onely knowers, but practiſers alſo: which, that thou better mayeſt:

1. Often meditate who thou art, why thou wert borne, and to what end placed in thy ſtation in this World.

2. What you owe to God,

God, what to your Countrey, what to your friends; endeavoring thereunto thy vtmost abilitie, for to discharge thy Obligement therein: otherwise, though you haue the Theorique, you want the Practique; the one keeing but the Barke, and the other the Tree.

Know what is man in generall; his *use*, being excellencie, and end: How his *Creation*, though it be the wise Composure of the most excellent Work. man that euer gaue forme, or fashien; yet was it of the most contemptible and abiect matter that the whole Earth could afford.

How hee beares along a Lumpathereof, higher and thither transported, like a Shippe, by that excellent Pylote, the Soule, that sits within. How though when it displayeth the most excellent Flaggess of Pride and Vanitie, and the Wind of Prosperitie hales it along; yet then is it in danger to be dasht against Rockes, or encountred by Pylotes: and howsoever though it escape the Seas, yet may it ruine in the Ha-uen. And this may teach thee to remember thy Creator in the dayes of thy youth; for that is the maine scope of mans creation: all other things are but accessaries vnto it.

Know

Know what is fit to
giue, to take, to pray for;
and be constant in thy Re-
ligion, euen vnto death;
and know, that it is not
the Corporal but the Eter-
nal, that thou art to feare;
for as a Father saith, This
Death which the World so
trembles at, is but a sepa-
ration of the Soule from
the Bodie; but that Death
which is terrible indeed,
and men feare not, is the
separation of the Soule
from God: & of such, when
men seek to auoid the
one, they fall into the other,
then too late can be repen-
ted of, though the eyes doe
distill like fountaines, and
the teeth clatter like to ar-
med men. For though the

first

first Death sever the Soule
from the Bodie, when it
would willingly stay; the
second Death will keepe
the Soule in the Bodie,
when it would willingly
be seprated, to the end her
torment might also cease;
but it is appointed for a
time, and times, and no
time; even when time shall
bee no more, then shall it
continue. And for thy
constancie in Religion (be-
cause Examples mouue
more then precepts) take
thou this vnto thee from
the Prince of Conder who
commanded by *Charles* the
ninth King of France, to
take his choise, whether he
would goe to Masse, to
Death, or to perpetuall
Im-

Imprisonment; answered
to the first, he would neuer
goe: for either of the other,
he was readie to vndergoe
at the Kings pleasure: A
worthie resolution & pat-
terne of imitation for thy
selfe, and every good Chri-
stian: For whatsoeuer is
done for the seruice and
glory of God, shalbe crow-
ned with succeeding re-
ward, when as whatsoeuer
is wasted in the follies and
vanities of this life, they
eitherearly take their leaue
of vs, or wee of them: but
the good we atchieue, and
the sufferance we vndergoe
in the strength and tryall of
our constancie and vertue
therein, remaineth to our
eternall comfort.

To which purpose, this
Epitaph of another goodly
and religious Gentleman,
that hath long agoe expe-
rienced the truth hereof
in his Soule, may be perti-
nent:

*As you are, so was I :
As I did, so shall you die.
What I gave, that I have ;
What I spent, not lament :
Thus I end all my cost ;
What I left, that I lost.*

All pleasures that are
sensuall, and have not refe-
rence to the maine end of
mans creation, which is the
service of God, are vaine
and of no importance, but
meere foolerie.

And therefore oppresse
thou

thou not the pouerty of
manby thy power; for if
hee shall burne in hell that
giues not his owne, where
shall hee barne that takes
anothers? *Si sterilitas in ig-
nem mittitur rapina quid
mercbitur*, if barrenesse in
good shall be condemned,
what shall become of fruit-
fulnesse in euill? And there-
fore Death, the reward of
sin mounted vpon a heape
of sculles, the triumphs of
his victories, saith :

To the Couetous man.

To the Voluptuous.

To the Ambitious Cour-
tier.

To the proud Lady.

To the young deferring
youth.

Fill

The Farmers Blessing.

Fill thy Bagges neuer so
fall.

Take thy pleasure neuer so
long.

Build thy House, like thy
thoughts neuer so high.

Paint neuer so thicke.

Deferre neuer so long.

To this fauour, all must
come.

To which purpose, not
vnfitly, this Epitaph of the
rich man, with easie appli-
cation, might besit the Se-
pulcher of all Mankind.

Build thy house nere so high.

All delight in pleasure take.

In the Dust thou must lye,

Till the trumpet the awake.

*Therefore all is lost and
spended,*

*That to Vertue is not in-
tended.*



A
Heavenly Meditation
for Earthly men, on the
be-rraying of our Lord
and Saviour Iesus
Christ.

O Sweet Saviour, how
wast thou tormented
for these finnes of ours,
and the likes? Come then,
my friends, let vs weepe
together, and mourne;
let teares runne downe
our Cheekes, and among
all our louers, let there
bee none to comfort vs:
let our streets lament;
let

let no man feast : let all our
 gates bee desolate , let our
 Priests sigh , let Virgins
 bee discomfited , and let vs
 all be in heavinesse ; for we
 haue sinned , our sinnes are
 great , and for them is the
 Sonne of G o d crucified :
Judas sold him , kist him ;
 and betrayed him : he sold
 him for thirty peeces . O
 vilde Traytor , and wret-
 ched Creature , to sell thy
 Creator , the Lord of Life ,
 at so base a rate : he setteth
 not thee at so small a price ;
 for so much as hee buyeth
 thee with his owne preci-
 ous blood . Oh what a
 great price and estimation
 was that of man ! And how
 base an estimation and
 price was this of G o d ?
 God

God was sold for thirtie pence, and man was bought with the dearest blood of God himselfe : and when this *Judas* betrayed him, and deliuered him into the hands of Iewes ; see how each one giueth him buffetts, and stroakes ; see how they spit vpon that diuine face with their diuellish mouthes ; see how they hood-winke his eyes, and stricke him on the face, scoffing and ieasting at him, saying, A Reed who hath smitten thee, O my Soule, great were the mockes and taunts he suffered for thee : how patiently he endured the spittings of those infernall mouthes, that had him selfe
not

not long before, with the
spittle of his owne mouth,
restored a blinde man to
his perfect sight? ne w suf-
fered he their Whip pings,
whose seruants were wont
in his Name, with mightie
power, to whip the verie
Dinels? how was he crow-
ned with Thornes, that
crowned his Martyrs with
euerlasting Garlands? how
was he smitten on the face
with palmes of mens
hands, that giueth the
Palmes of Victorie vnto
such as be Conquerours?
how was he robbed of his
Earthly Garments, which
cloatheth his Saints with
Garments, of Immortali-
tie? how was he proffered
most bitter Gaule, that gi-
ueth

neth vs the Bread of Life?
how was he offered Vine-
gar to drinke, that giueth
vs the cup of Salvation?
Consider moreover, at
what time the Saniour of
the World was nayled to
the Crosse; how both the
Heauens and the Earth
were troubled, the Starres
were obdured, the Ele-
ments disturbed; how the
Earth quaked; how the
Light was darkned, when
the Sunne turned away
his eyes, and would not
suffer his beames to shine
vpon the Earth, lest haply
it might see such a great
crueltie.



A most Heavenly Meditation on Christ, who is the Way, the Truth and the Life.

O Sweet Christ, thou Redeemer of Mankind, O thou who art the Way, the Truth, and the Life; the way in doctrine, precept, and example; the Truth in promises; for thou Lord hast performed thy promise made to a thousand Generations; and thou art the Life in Reward: I pray thee by this thine unspeakable charitie, where.

wherewith thou vouchsafest to imploy thy selfe wholly for our Salvation; suffer me neuer to wander from thee, who art the Way; neither euer to distrust in thy promises, who art the Truth, and performest whatsoeuer thou dost promise; neither to relye on any other thing, because thou art eternall Life: then which there is nothing more to bee desired, neither in heauen nor in earth. Grant this I beseech thee, O thou Sonne of God: to whom be praise and glory, for euer and euer. Amen.

the last
multitude of my friends
as they were the
very cause of this his
miserable

*A Meditation of Christs
death, our sinnes being
the cause thereof.*

O Wretched man, if
thou be not moved to
take compassion on our
sweet Saviour, seeing him
in this dolefull case for thy
sake; if now, when he sheds
drops of blood throughout
all his bodie, thou canst not
shed any teares from thy
eyes; think verily with thy
selfe, that thou hast a verie
hard and stonie heart: and
if thou canst not weepe for
love towards him, yet at
the least weepe for the
multitude of thy sinnes, for
so much as they were the
very cause of this his ago-
nie

nie & greife. Now the Tormentors do not whip him, neyther doe the Souldiers crowne him with Thornes that doe cause the bloud to gush out of his Bodie ; but it is the verie finnes and offences: those are the Thorns that doe prick him, they are the Sphere that doe thrust him into the side, they are Tormentors that do afflict him, they are the heavy burthen that doe cause him to sweat this so strang & wonderfull a blondie sweat. Oh my sweet Sauior & Redeemer ; Oh thou Lambe of God, that takest away the finnes of the World ; how dearly hast thou bought my saluation?

THE



THE CONCLUSION.

ANd now to conclude:
 If thou find that most
 of these precepts are not
 fit and agreeable to thy
 age, maruaile not hereat;
 for I my selfe doe thinke no
 lesse: notwithstanding, I
 thought it not amisse by
 one and the same meane,
 both to giue thee counsell
 for the time present, and
 to leaue thee also precepts
 for the time to come,
 wherein thou mayest with
 more facility know what

is most fit and convenient
to be vsed : for thou shalt
very hardly finde any man
that will counsell thee
friendly and faithfully, and
therefore I was not wil-
ling to omit any thing ,
which I thought would be
for thy profit : to the in-
tent thou shouldest not be
driven to borrow ought
of others , but here to
finde of free cost whatso-
ever shall be fit to serue thy
turne. And I shall hold
my selfe also much bound
to thanke God, when
I shall see that I am not
deceiued of that good o-
pinion which I haue con-
ceiued of you. For such
as it is a common thing
with men to delight them-
selves

selues in doing which are pleasant, rather then such as are wholesome: so doe they more willingly conuerse with such as are of corrupt behauiour, and like vnto themselves, then with those that seeke to correct and amend them of their ill dispositions.

Neuerthelesse, I thinke that thou wilt bee of a contrary opinion, if thou doe but take a coniecture of the labour and trouble which thou shalt endure by addicting thy selfe to the study of other disciplines. For it is very likely that he which commandeth himselfe to doe good and vertuous acts, will willingly

willingly giue care to others, who exhort him vn-
to vertue.

Now there is no better
meanes to incite and pro-
voke thee to enterprise
laudable deeds and acti-
ons, then to consider how
the true pleasure and con-
tentment reaped by them,
doth still continue and
abide with vs: and on the
contrarie, how idlenesse
and deliciousnesse doth
soone grow wearisome
and tedious. Adde there-
withall, that voluptuous
pleasures are alwaies ac-
companied with troubles
and molestations: but to
travell for vertue, and
to liue soberly, bringeth
with it true pleasure,

and such as is alwaies durable.

I deny not, but that in the beginning voluptuousnesse may yeeld vnto a man some pleasure and delectation, howbeit sorrow and griefe doth soone overtake it: but in vertue after great labours and trauels commeth true rest, contentment, and perfect pleasure.

Now certaine it is, that in all our affaires, we haue more regard to the issue and end thereof, then to the beginning: and we do in a manner estimate all our actions by their euenes. Moreover, it is to be considered, how the wicked are neuer at a stay of
of

of their wicked actions,
but doe continue in that
fashion and manner of
life which they haue ta-
ken at the beginning;
and the vertuous doe hold
it in no sort lawfull to
leauē vertue, vnlesse they
will wholly yeeld them-
selues to bee a scorne and
reprooffe to the whole
World: for this is to bee
noted, that men doe not
so much hate them that
are notoriously vicious,
as those which beaſt them-
selues to bee good and
vertuous, when indeed
they are nothing indiffe-
rent from the common
and worst sort.

Now if wee doe blame
lyars for their leasings;

H 3 much

much more reason haue wee to reprobue them, which in the whole course of their liues are depraued and corrupted: who do not onely therein offer wrong vnto themselves; but doe (as it were) betray that good fortune which is put into their hands, euen riches, honour, and abondance of friends: and yet neuertheless doe make themselves vnworthy of their present felicitie.

Furthermore, if man which is mortall, would but seek to obserue and regard the will of the immortal Gods; I suppose hee would easily and evidently know and vnderstand

stand it: because euen in
those that were most neere
and deere vnto them, they
haue testified and made
knowne what difference
they make betweene the
vertuous and vicious. For
Iupiter hauing engendred
both *Hercules* and *Tantalus*,
is said to haue made
the one immortall for his
vertue, and to haue con-
demned the other to grie-
uous punishment and tor-
ments for his lewd life and
wickednesse.

In imitation therefore
of these examples, it is fit
and conuenient for men to
loue honesty, and to fol-
low vertue; and not onely
to relye vpon these Pre-
cepts,

cepts, but learne also the
most choyse ensignements
of the most famous and
excellent Poets, and to
reade the Writings of o-
ther good Authors. And
as the Bees, flying and
lighting on all sorts of
flowers, doe rake of each
that which is fit, and pro-
per for Honey: so it be-
hooneth them that desire
Knowledge, and Vnder-
standing to leaue nothing
that good is vnprooued,
and to make profite of all
that commeth to their
knowledge: and yet when
they haue vsed all, and
their vtmost diligence to
that effect, it will be very
hard and difficile not-
withstanding to correct
the

the vices and imperfections of Nature.

Now my Prayer is, that
as you grow in yeeres and
stature, so you may en-
crease in wisdom and
favour with God and
man.

*Nature impart you all that
she can teach,
And God supply where Na-
ture cannot reach.*

**The Abridgement of this
whole Christian dutie,
in those two Verses:**

*Tolle malos, extolle Pios.
Cognosce te ipsum,
Sacra tene, Paci Consule,
disce Pati.*

The

The Fathers Blessing.

*The same in
English.*

**Eschew the wicked,
love the Good,
Desire thy selfe to know,
Embrace Religion,
Strive for Peace,
And Suffer aunc vndergoe.**

AN/SON

